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CORRESPONDENCE, RECEIPTS, ETC., OF THE AMERICAN BIBLE SOCIETY.

"THY WORD IS A LAMP UNTO MY FEET, AND A LIGHT UNTO MY PATH."

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THE BRITISH AND FOREIGN BIBLE SOCIETY.

ADDRESS OF REV. BISHOP JANES, D.D.

The following address was delivered by Bishop Janes at the anniversary of the British and Foreign Bible Society, held on the 3d of May last, at Exeter Hall, London. As the bishop was appointed by the Board of Managers of the American Bible Society as the representative of this Society at that important meeting, we doubt not their remarks will be read with interest. For their intrinsic excellence they need no commendation from us:

Bishop Janes, from America, who was very cordially received, said: The courtesy of the committee has assigned to me the humbler service of supporting this resolution. I do not feel, however, that I am called upon to take part in the legitimate or ordinary services of this anniversary. As a delegate of the American Bible Society, I may perhaps add a little episode to your services, by representing briefly the condition, operation, and prospects of that Institution. The American Bible Society was organized in 1816, twelve years later than your society. The Society has therefore just entered upon the last year of the first half century of its history; and it may be proper for me to give some statement of the result of its operations for these past years. The Society, in its officers and managers, has representatives from most of the evangelical churches of the country; and although there are some good Christians who prefer to circulate the Scriptures through other agencies, yet the Society, and its more than 1,800 auxiliaries, has the support, the sympathy, and the co-operation of the great majority of Christians in the land. Our beginning was a small one, although, according to the statement of his lordship, the receipts of the first year a little transcended the receipts of your society in its first year. Its progress has been steady, and something rapid. The Society now owns a Bible House on an open square, central in

the city of New York, the circumference of which is more than 700 feet. It is six stories high, substantially built of brick and stone, and we think it well adapted to our uses; and the expense of its erection was entirely defrayed by a specific subscription for that purpose. In this building we now have fifteen of the largest and most modern of printing-presses, propelled by steam power, in constant operation, and furnishing about 5,000 volumes daily. The working force at present in the Bible House is about 380 persons. The Society owns 100 sets of stereotype plates of the Scriptures; some of them of the largest and most costly kind, and all of them good specimens of modern typography. It issues the entire Bible in over eighty different varieties, the English New Testament in forty different varieties, and portions of the Scriptures in English in over twenty varieties; and it issues the Scriptures in other languages in over 100 different forms. The aggregate issue of the Society in the forty-nine years of its history has been over 20,000,000 volumes. And let me say, my lord, if the ratio of the increase be the same in years to come that it has been in years past, when our Society shall be as old as yours, we shall have issued as many copies of the Holy Scriptures. The last year of the Society has been its most prosperous one. Our receipts for the year ending the last day of April were \$677,851. The volumes issued during the past year were 1,530,563. Of these 800,000 were distributed gratuitously, and 686,852 were given to soldiers in the army of the United States government, and the soldiers in the army of the so called Confederate government; for we are happy to give the Scriptures to everybody. I like to say all the good I can of everybody, and I am therefore happy to say that that government permitted us to send the Scriptures through their lines. A portion of these Scriptures were given to the United States' seamen and marines; 33,754 copies were given to freedmen, slaves manumitted by the war. In fulfilling her mission, the American Bible Society has

ever felt that there were some special reasons why they should give their earnest attention to our home work. Our nation is comparatively a young one. Our population is a gathered one. We have a constant increase in our population by adult immigrants. Consequently this work of supply is a continuous work. If a single day be omitted, the adult population will be left without the Holy Scriptures. Again, these populations are polyglotic and heterogeneous, and we feel that the unity, harmony, perpetuity, and usefulness of our nation require that these populations should be made homogeneous. How is this object to be accomplished? How are these populations to be transformed and assimilated? Some have supposed that our free institutions would effect that result. Others have supposed that our free schools would reach that point. Others have said that our social intercourse would have this effect. But let me say, my lord, that it is the conviction of the American Bible Society and its friends that there is but one universal solvent that can accomplish this great result, and that is the Word and Spirit of God. This if it become universal in presence and power can dissolve all those elements of society, like kindred drops that mingle in one; so that there will be neither Greek nor Jew, circumcision nor uncircumcision, Scythian, barbarian, bond, nor free, but all one in Christ. In directing our operation in this department, we have commenced with the childhood of the nation, and have sought assiduously to supply our Sunday schools and our common schools with the Holy Scriptures. We have had copies of the Word of God placed in the sleeping rooms at our hotels, and on board our steamboats. We have been careful to supply our seamen and boatmen. We have also been attentive to the criminal and humane institutions of the country in supplying them with the Gospel of the Lord Jesus Christ. We have given, perhaps, more direct and special attention to the immigrant population to which I have already referred. We have been very anxious to meet the wants of this population, and for this purpose have employed agents speaking their different languages in all our principal seaports, that they may present to these immigrants on landing a copy of the Scriptures of divine truth; and we have placed on board vessels belonging to the different countries from which these immigrants come, copies of the Holy Scriptures to be distributed to them on shipboard, and the agents of the New York Bible Society last year placed on board these vessels 9,000 copies of the Holy Scriptures for that purpose. Our Society has stereotyped in raised letters the entire Bible for the benefit of the blind. It is a beautiful work of art in eight large quarto volumes, and we have distributed amongst this unfortunate class of our fellow-citizens 5,000 copies. Connected with this there are many incidents that are very touching. I will simply relate one: It was my privilege to give one of the first of these copies to a blind woman who, I think, was in the forty-ninth year of her age. When she heard that the Scriptures were being thus provided for her unfortunate class, she asked her friends to teach her to read. Cards with raised letters were procured; and sometimes her pastor would give her a lesson, and sometimes some other of her Christian friends. She was a poor labouring

woman. After a while some money was raised, and she was sent to an institution for the blind, where she was more fully instructed. Such was her interest in learning to read the book of God, that in a short time she could read it fairly and intelligibly. She found, however, that her labours had so thickened the skin of her fingers that it embarrassed her in her reading. She therefore pared the ends of her fingers to make them more sensitive; and I saw, after she had been reading the book a few minutes, that many of the pages were stained with the blood from her fingers whilst she was literally feeling after God. We have twice sent our Agents to every house throughout the States, so far as it was possible to attain that result, and we believe that it was thoroughly done, and as certainly as any such work can be performed. Recently a great and effectual door has been opened for these domestic operations. I have intimated it in stating one of the facts connected with our operations during the past year. One of the results of the late distressing war which we have had was unquestionably that it removed all restrictions from 4,000,000 of coloured people in the South learning to read, and will remove all restrictions from giving to them the Word of God; and our Society has fully prepared to do this, as far and fast as they are prepared to receive it. These statements will, I think, show this audience that in our land we are, to some extent, furnished with the Word of Life. But I have not yet stated our entire supply. In 1853 the American Bible Society appointed a committee to ascertain, as far as possible, the amount of the public circulation of the Scriptures carried on by private enterprise, and they reported that they had found above thirty firms engaged in publishing and selling the Holy Bible—that these firms published annually over 400,000 copies—that they had half a million of capital embarked in the business—and that their annual expenses in that work were \$1,500,000. Now, if you add these copies to the number that have been circulated by our Society, you will see more fully our supply of the Word of God. But, my lord, I have another fact to state. The same committee reported that after they had added these two supplies together, they found from the importers that England furnished us annually with more copies of the Bible than both. My lord, we are not a heathen nation. We have the Bible. We have it in our hands, in our houses, in our schools, in our conveyances on the public thoroughfares. We have it throughout the nation. And having the Bible, we have a God, and we hallow his name; having the Bible, we have a Saviour, and we believe that He is precious; having the Bible, we have a religion—a spiritual religion—a religion which is a salvation. Oh, my lord, we are a Christian nation. God hasten the time when we shall be a nation of Christians. And let me say this. I take great pleasure in acknowledging our partial indebtedness to English skill and English enterprise in furnishing us so fully with the Word of God. But we have not in the past, nor are we at present unconcerned for foreign nations. On this point I will only advert to the new enterprises in which we have engaged during the past year. The first is the electrotyping in several forms of that translation of the Holy Scriptures in the Arabic language which was so

justly described by your secretary in his admirable report, and in a few months those hundreds of millions who speak the Arabic language will have furnished to them several forms of the entire Word of God in their own vernacular. The other enterprise is that of electrotyping the Bible in the Oceanic languages spoken by many millions of men; and we have recently invited an eminent missionary from Constantinople to come to New York to superintend the printing of the Scriptures in the Bulgarian tongue. These are the present operations of our Society. And having stated these particulars concerning the Society and its operations, permit me now in a few words to represent to you the sentiment and spirit of the American churches on this question. We see and feel that the measure of our responsibility is enlarging. The American missionaries have now been so long in foreign fields—they have acquired such a knowledge of various languages, that they have translated the Scriptures into the various foreign languages, and they are now applying to us to print and circulate them for the benefit of man and the progress of the kingdom of Christ. The door is opening before us, and God at the same time is greatly augmenting our resources. The ample returns of our agricultural industry—the immense revenues derived from our mines—the increase of our manufactures—and the extent of our commerce, are most marvellously increasing throughout our land. And the Christian men of that land are the men of enterprise, of sobriety, of economy; and a large portion of this public wealth is found in our churches, and we are prepared to say of the churches that the gold and the silver are the Lord's—that we are but stewards of these treasures, and in that character we humbly but thankfully accept the stewardship; and we are praying God, that, by the influence of his providence and the help of his Spirit, we may be able to meet our enlarged blessings, and carry on more extendedly this great interest of Christianity. Let me also say that we find an inspiration, and zeal, and enlarged activity in this work from the Book itself—the Bible, which one of our bards has styled, and under circumstances of great solemnity, "the Book"—the one Book—the Book that is older than our fathers, that is truer than tradition, that is more learned than universities, that is more authoritative than councils, that is more infallible than popes, that is more orthodox than creeds, that is more powerful than ceremonies—"the sword of the Spirit," as his lordship said—the omnipotent Word of God—the wonder of the world—the boon of heaven. Our endeared love of the Bible, our enjoyment of the blessings of the Bible, our growing gratitude to God for the Bible, constrain us from our hearts to say for ourselves, and to cry to others, "Circulate it"—circulate it in every way, through every tongue, to every man, to every heart, until it shall have given to all mankind what it has given to us, a sunlight shining with immortal splendour from the constraining love of Christ. This love of Christ makes us desire not only in our hearts but in our acts to crown Him Lord of all. And we know of no way so effectual in bringing home the universal dominion of Christ as to send to mankind everywhere the Scriptures of Divine truth which reveal his character, his faith, and his salvation. And now,

my lord, permit me to say that in this work of Bible circulation our Society is not a rival to yours. We are workers together in the work, and we are workers together with God in this work—working with his Providence, working with his Spirit in consummating the great religious enterprise. And let me ask what cannot these two great Protestant nations—England and America—do by their combined action in circulating the Word of God? It seems to me as if we could do everything that ought to be done. I feel to-day as if these two great nations take the Bible for their lever and the Rock of Ages for their fulcrum; with their united strength and the inspiration of the Holy Ghost, they can lift up our degraded race out of its superstition, and bring it to the light and fellowship of God. I desire to acknowledge, my lord, the honour conferred upon me in permitting me to make these utterances as the representative of the American Bible Society on this occasion. I desire also to express the great pleasure which the hearing of your report has given me, and now with my whole heart I am prepared to support the motion for the adoption and printing of the report, which is so lucid, so comprehensive, and so cheering. May the blessing of God abide upon your institution and upon all your hearts evermore!

Foreign Department.

INDIA.—In another column the reader may find an account of Bible work performed by Rev. R. G. Wilder, of the mission at Kolapoore. It was referred to in a preceding number, but the insertion was deferred, partly for want of room.

PERSIA.—A grant was made some months ago for Bible work at Tabreez, in Persia. The indications were regarded as very favourable, and the work was entered on with considerable expectation. The first report of the colporteur has been received, and the reader may see that our hopes have not been disappointed. The report is contained in a letter from Mr. Bliss, which may be found on another page.

BULGARIA.—Mr. Bliss has recently made a visit from Constantinople to Toultscha, in Bulgaria, in company with Bishop Thomson and Rev. Mr. Long, of the Methodist Church, partly for the benefit of his health, and also to look into the interests of the Bible work in that region. We are happy to insert in another place an account of that visit, and the results of his observations. We commend the letter to the attention of our readers.

ARGENTINE CONFEDERATION.—We are happy to state the continued progress of the work in this field. During the month of February Mr. Milne disseminated in Gualequaychu 260 volumes, of which four were given. He states that for some time the New Testament has been used in several of the schools, and he had the privilege of introducing it into another. There has been some opposition to the work, but not serious. The way seems to open more and more. Mr. Milne has now taken his position at Monte Video.

CHINA.—The Word of Truth continues to spread in this vast empire, and secures through the blessing of the Divine Spirit gracious triumphs. An extract from a letter recently received from the

Rev. Henry Blodgett gives pleasing evidence of the truth of the divine declaration, "My word shall not return unto me void." We refer the reader to it in another column.

KOLAPOOR-INDIA.

Last year a grant of books and money was made to the Rev. R. G. Wilder, missionary at Kolapoort, for Bible distribution. Of his labours he sends us the following account, in which many of our readers will be interested:

We employed a colporteur (with funds from Leeds) two months, and have been in the villages about a month ourselves.

The colporteur went south to Neepunie, and north and west as far as Rutuaghenny and Naghotun. We have been northeast in our own kingdom, and across the Terishua into the Putwardhun States.

The last person received into our church attributes the ripening of her convictions to reading some portions of John's Gospel. I'd like much to send you the full notes of our labours in the villages, but it is impossible to copy them out now. Accept a few, please, as follows, viz. :

December 20, Ponehgaw.—Winding our way by bridle paths to the suburbs, we first come to the Mahar Wadi, low caste people, one of whom leads us by narrow lanes to the *patil's* house in the centre of the village. He meets us with a courteous salam, and waits our message. Our presence is quickly known, and thirty or forty men soon gather around us. We tell them of the true God, and preach Christ and the resurrection. The truths we utter are new and strange, but they listen attentively, and many give audible assent. We find the population of the village is 810 souls who have never heard these things before; no school among them, only the *patil* and *koolkumu* know how to read our books in their own language. We give them a Bible and tract, with the ready promise that they will read them to all the villagers; and rejoicing in the good impressions awakened, and praying God to deepen and render them permanent, we take leave and go on to Chintswad, a pleasant village, so called from a surrounding grove of grand old chints trees, whose dark green foliage furnish a cool and never failing shade.

21st.—An old brahmin from Kolapoort has come and gathered a school of ten boys, and is teaching them to write the modern or business character. Not a book among them. The *patil* and *koolkumu* (village officers) receive us respectfully, and we are soon seated in their open chowdi, with eighty men around us, who listen attentively for two hours, while we try to unfold to their comprehension the great doctrines of our Christian faith. Many nod their heads at some clearly stated truth, some give audible approval, none dissent. Oh for the missionary force to follow up this favourable beginning with line upon line! But giving the *patil* a Bible, the old teacher a Testament, and the *koolkumu* a Gospel of John (not another soul in the whole village can read), and having preached to several parties at our tents during the heat of the day, we pass on and find our next camp at Rookdee. Here we find a village of 1,741 souls, only three of whom can read our

books; no school at all. The two village officers read well, and accept a Bible, promising, as usual, to keep it in the public chowdi, and read it to all the villagers. The people come out to our preaching services in large numbers, and listen with much interest.

Having crossed the sacred river Pauchgunga on our last march, and being now in the centre of her fertile valley, surrounded with flourishing villages, our tents beautifully shaded with venerable chints trees, we keep our camp unmoved for three days, during which time Mrs. Wilder has good audiences of women at her tents, and within a circle of three miles radius I visit seven other villages, preaching and distributing Scriptures in each.

In one of these, Nangaw, with a population of 1,872, I became much interested and visit it twice. More than 200 listen to the truth as long as I have strength to preach, and their importunity for a school and frequent visits constrain me to make them a promise to come again, and establish a school, if possible.

In another village I find an old pupil who had been some two years in one of our mission schools in Kolapoort. Having acquired the rudiments of education, he recently came here, and gathered a small school of boys to whom he is now imparting his knowledge. I gladly encourage him, and furnish his pupils with copies of the Gospels.

24th.—A short gallop over the hills brings us to our camp at the pleasant village of Alta, a shire town of 3,312 inhabitants, planted amidst majestic old trees in a fertile basin surrounded with hills, its domes, minarets, and profuse foliage just now bathed in the rich golden effulgence of the setting sun. The people gather in crowds at our approach, and we have another precious opportunity for God's loving message which is heard with ready ears, and, so far as we can learn, for the first time in the memory of the present generation.

25th.—A Sabbath Christmas here among these superstitious idolaters, not one of whom can feel the slightest sympathy in the sacred memories it recalls to us. But how can we better spend it than in telling them of Him who was born in Bethlehem, and died on Calvary to save them. Our first audience, some 150 of the most influential men of the place, is in the large court room of the Mamletdar, and the interest is sustained two or three hours. Smaller parties come in succession to our tents, and night finds us weary and hoarse from some six hours earnest preaching.

26th.—We here find the first school sustained by government in any villages of our route, and at the teacher's request, I spend two hours examining and addressing the pupils. The people understand not the value of education. No girls are allowed to attend, and only thirty-one boys are in school, when there should be at least 150. But these few are intelligent, and show good progress. The villagers crowd in and make up an audience of some 300, who listen with fixed attention so long as my voice and strength hold out. About a mile from Alta are several temples, where bigoted Hindoos have been accustomed to sacrifice themselves to the god *Shiva*. The latest instance within my knowledge occurred in 1854. The village officers made no secret of the fact, but gave me full details.

There are some dozen temples at a point where a deep ravine juts far back into the side of the mountain, communicating with each other by subterranean passages. The cane portions are evidently of *Buddhist* origin, while the massive superstructures show that they were built and modified by *Jairis*, before coming into the possession of the brahmins.

They are so constructed as to have large bodies of water within the temples and surrounding the altars; not stagnant, but originating in perennial springs, and slowly percolating through rock-hewn viaducts, till the purpose of the architect is accomplished, and the dispersed waters then re-unite in a mountain rill below.

The *sanctum sanctorum* of each temple is gained only through these reservoirs of water. In reaching the innermost shrine of *Shiva*, the victim had to pass up to his neck through two such bodies of water, and into a dark recess far in the bowels of the mountain, lighted only by the flickering taper always burning before the god, or rather his emblem, for only the vile *ling* is there. Over this *ling* he placed himself in such attitude that when he gave his neck the fatal blow with the sacrificial knife, his body fell across it. Here he was found by the priests in the morning, and on the wall of the temple they show me where he wrote in a large bold hand, stating his purpose to sacrifice himself to the god; that the priests of the temples were in no wise responsible for his act, and further expressing a desire to be buried in a particular locality. In this desired locality, a little distance down the mountain rivulet, they show me his tomb. This is so built as to have an open space on one side in which the odious *ling* is duly installed, smeared with oil and red lead, and covered with fresh flowers, testifying to the gross bigotry of the devotees who daily worship him as a god.

In Alta, one Bible was given to the village officers, one Testament to the teacher, and small portions of Scripture to the schoolboys who were good readers.

In this way we visited fifty-one villages, each day's work brim full of interest. Twenty-five Bibles and as many Testaments were distributed, and some 300 smaller portions, none of which are reported in the circulation mentioned above, because the tour ended in January, 1865, and my accounts with the Bombay societies had to be closed in December. So these distributions will come into our account for 1865.

PERSIA-TABREEZ.

CONSTANTINOPLE, April 11, 1865.

MY DEAR SIR:—I am most happy to send you the following extracts from the journal of Deacon Eshoo, of Tabreez, Persia, who gives half of his time to labours as the Society's Bible colporteur and agent, and the other half to the work of an evangelist. The combination of the two offices is most important, and has thus far proved most salutary. You will rejoice with the missionaries who superintend his labours, in the good already accomplished. So far as I can judge, no money that the Society spends for Bible colportage is better spent than this. In June he writes:

I am often asked, "Why have you come hither? What is your business?" I reply, "During the

week I expect to be in my store, and sell the Word of God. On the Sabbath I remain in my house to preach the Gospel." There are twelve or fifteen of my own nation who come to me to receive instruction and engage in divine worship. Many understand I am an evangelist, to make known, as I have opportunity, the glad tidings of the Gospel. I have thus given my name to the Armenians. I tell them I have not come to proselyte, but to preach to dying men to turn from their sins, and cast themselves at the feet of Jesus, that He may wash them in his blood.

There are four young men, sons of an Armenian priest, who have a store in the market. One of them comes every day and reads with me in Persian, and I take lessons from him in Armenian. Many young men, merchants, come to the store where we read, and have many questions to ask with reference to spiritual things. I answer them with the glad tidings of eternal life, through our Lord Jesus Christ.

The sons of the priest invited me one day to their house, and showed me much kindness. Two other young men, merchants, were invited. They were readers. At once they opened the Bible, and all our conversation was from the Scriptures, and about the saving truths of the Gospel. They acknowledged the time had passed off very pleasantly. If so for them, how much for me. When the old priest came in, he shook my hand very cordially, and said, "God bless your work; it is a good work, and I hope it will succeed." He sent his sons with me to walk and show me the grounds. All our conversation was on spiritual things. They did not seem at all wearied.

When I met the priest again, he was sitting with his sons in the store. After a great many searching inquiries, turning to his sons, he said, referring to me, "They are enlightened, because they do just what is written in the Word of God—no more, no less; but our Armenian people are very much attached to the tradition of their fathers, and do what they command."

On the Sabbath, the Armenian female teacher, who teaches about twenty girls, came to my house. She said she wished to purchase the Scriptures. We talked with her about the necessity of every teacher making known the great salvation provided by Jesus, to their pupils. We wished to see if she had any light. She said, "I have not read much with any teacher, nor have I read the fathers. The little light I have is from Christ, to understand the Scriptures. What I know of them, I teach." I spoke of Christ as the only Saviour. She said, "In the Testament I find nothing of our fasts, and many other things on which our people rely for salvation." We were astonished as she went on to speak of the superstitions of her church. She seemed quite enlightened, and said, "If you put some of your books in the school, the scholars will purchase them."

In the caravansary of the Georgians, there is a merchant, Stepan, who seems as if the Lord had opened his mind to understand the Scriptures. There are others of whom I cannot now write. There is another merchant, quite a noted character, who narrates about the wonderful work of the Lord in Shirwan. He seems quite well acquainted with it. He seems very friendly to those young men from Karadugh, whom you saw here, and who seem deeply interested in the truth.

July.—With reference to my own people, a number of Nestorians are employed by European merchants. Every Sabbath, I go out to the vineyard of Mr. Michoglon, who has kindly given us a room for our meetings. I put my Testament under my arm as I pass through the Armenian quarter, that they may see I am not going for recreation, but to preach, and understand that this day is to be set apart for holy services, and not for recreation and feasting. I hope also to meet with young men as I go along, with whom I may speak a word from the Scriptures. It often happens that the young men my acquaintances lay hold of me and force me to go to their houses; but always on the condition that it shall be not for feasting, but for conversation from God's Word, and suitable to his holy day.

Agha Vartan, a noted Armenian merchant, met me the other day, and gave me a very sour look, as he saw me in the caravansary of the Georgians, surrounded by young merchants, engaged in spiritual conversation. He went off to the Russian consul's, and told him one of the deacons had come from Oroomiah, and was now talking in the Khan. The consul asked, "Of what nation is he? Mussulman?" "No, Syrian." "Does he talk well? What does he say? Does he not talk about Christ? Doesn't he receive the Testament?" "Why, he says, there are no sacraments, no fasts, no prayers." "Very well, there are many nations in Tabreez, he is of another, what of that?"

It is with pleasure that I write to you of some who have come to my house, only for religious conversation. A priest came to buy a Testament. We were at family worship. It was a new thing to him. I explained it, and he seemed interested in the idea of a family gathering together every morning to worship God. The next Sabbath he came, and said he wanted me to read the Bible with him. We read the Sermon on the Mount, commenting on each verse. He was delighted. Afterwards, I read to him the 3d chapter of John. He promised to come once a week to read the Scriptures. I afterwards heard of his speaking to others of his great satisfaction with our conversation.

The teacher of the Armenian school came to buy a Testament. His coming was like that of Nicodemus. He was afraid of the Armenians. We had a deeply interesting conversation on the great salvation, the new birth, its nature, evidences, etc. In a few days he came again. He was troubled. It was evident, he was weighing his old religion with the new truth dawning on his mind. The teacher of the other school also came, and brought a Testament. I had a long talk on religious things. A few days ago, a priest with whom I had not met, came to my home. I was not in. My wife sold him a Testament, and he sat reading it until I should come. He began at once to question me, and to talk about fasts, prayers, alms, etc. I said to him, "Let us go to the foundation; all these are of no avail without the blood of Jesus." I asked him if a man could be saved by his own works? He said, "Certainly." He had no idea of the true meaning of Christ's death. When I told him he came to die a sacrifice for our sins, became our surety, stood in our place, obeyed the law, and received the sentence in himself; he received it most cordially. The owner of the house, who had been listening intently to the conversation, said; "What is the difference between our religions?"

The priest replied, "Ours is grievous and hard to bear, not so the religion of theirs. They do only what is written in the Bible, while our teachers have imposed heavy burdens upon us."

August.—I must tell you some good news. A Moollah and his brother keep the vineyard of Mr. Michoglon. Through the wonderful grace of God, it really seems as if the truth had touched his heart. He confesses that Christ is the Son of God, and very God, and the only Saviour, his blood was shed for sinners. Without sin he died in our stead, and is the only Mediator. He has read much, is acquainted with the Mussulman traditions, and knows some Arabic. It is astonishing how full of zeal he is to make known the truth. He often takes men home with him to tell them privately about Jesus. I have not talked much with him. I only read to him one Sabbath (three or four other Mussulmans were present) the 1st chapter of John, 1-18. I have talked with many Mussulmans, and have been astonished at their quiet and respectful attention, and their lingering to hear the Word of God.

The present bishop is very little regarded. He is very inferior to previous ones. Even his own schools opened to discipline young men in the old religion, wish to strike the first blow of the axe at its roots. They openly treat the traditions with contempt.

With reference to the sons of the priest of whom I wrote, I am greatly comforted concerning them. When I told them of our Sabbath schools, where many young men learn to read, the eldest at once began to teach a younger brother who was not able to read, and now he is quite advanced. Though all the week confined to the store, and like their companions, always accustomed to stroll on the Sabbath, they now know it is wrong, and they go nowhere, but sit all day reading the Scriptures with their companions, alternating in their meetings at each other's houses, in the forenoon. In the afternoon they come to preaching at my house. I have been very happy in our congregations this month; men and women, merchants, whom I have met during the week, have come. The one that comes one Sabbath, brings his companion the next; so that every Sabbath we have new hearers. There is now among them much talk about the mediation of the saints. The young men who come to me show the proof-texts, such as 1 Tim. 2. 5, to prove that the doctrine has no foundation in the Scriptures, and that Christ is the only Mediator. I usually have ten or twelve on the Sabbath. We pray and sing in Turkish, and I preach the sermon I have prepared during the week.

September.—Baron Simon (the Armenian helper from Bitlis) was here a few days. We spent much time in the caravansaries and stores. We had conversation with a great many, and while seated in the stores, many came to talk on religious things. I find him a learned man in Armenian, very meek and wise, a deeply spiritual man, whose only care and zeal seems to be his Master's will, and to win souls for Him. He thinks Tabreez a great centre from which the Gospel is to spread through the surrounding regions.

The books have arrived, and I have arranged them on the shelves in the bookstore. At once, evil-minded men among the Armenians set about to bring my work under censure. They went to the bishop. He ordered them to watch closely those

who came to me, and who bought books. They try to stir up the Mussulmans by telling them that the bookstore was really opened for them; the object being eventually to proselyte them, as they are doing at Constantinople. News of a new movement among the Turks has just reached here, and it is a favourable time to use this argument.

(To be continued.)

BULGARIA—TOULTSHA.

A LETTER FROM REV. I. G. BLISS.

CONSTANTINOPLE, April 22, 1865.

DEAR SIR:—I returned this morning from my visit to Toultscha, one of the stations of the Methodist Episcopal Mission to Bulgaria, under the care of Rev. Mr. Flocken. The pleasure and profit of both journey and visit were very greatly increased by the company of Bishop Thomson and Rev. Mr. Long, of the same church. I found Rev. Mr. Flocken and his interesting family well, and engaged in a good work. Toultscha is upon the Danube, fifty miles from the Black Sea. It is more pleasantly situated, and a much larger town than I had supposed. Its population is estimated as high as forty thousand, and made up of Turks, Greeks, Russians, Moldavians, Poles, Jews, Tartars, Germans, Armenians, Bulgarians, and in smaller numbers, of persons from many other nationalities. Being quite near the Russian frontier, many refugees from political and religious oppression resort to this town, either to wait for the "troubling of the waters," by which the blessings they crave may be secured, or that they may enjoy in peace what they now possess.

I was agreeably surprised at nearly everything which I saw and heard at Toultscha, and during my stay of four days was deeply impressed with the importance of the work to be done *at and from* that point. The sale of Scriptures already effected by colporteurs in the town and vicinity has been very considerable. The man now employed in this work, on percentage, had, at the time of my visit, been absent several weeks in Moldavia, the very deep mud and swollen streams greatly impeding his journeys from point to point. Brother Flocken hopes that he will report extensive sales on his return, but we cannot expect that his experience will be like that of the first colporteur who visited the fair held at Ismail. Having taken a stand, as do other traders, he spread his books out before him, and in an hour they were all sold. Referring to his success, he said, "If the books had been so many loaves of bread, they would not have been sought for more eagerly."

The Protestant German colonists of Toultscha interested me much. There are 125 families in the town and near villages. Early last Sabbath morning they gathered from near and far, for prayer and praise, in the chapel in the mission house, some having come full eighteen miles before seven o'clock. As I heard their hymns of praise and fervent prayers, and noted their earnest attention to the Word, I could not but feel that God would make use of them, sooner or later, as an agency for the revival of evangelical religion among Greeks, Bulgarians, and other nominal Christians in that region.

Before visiting Toultscha I had heard much of the Molokans, of the simplicity of their faith and love of Bible truth. My visit increased my interest

in them, and stimulated the hope that God will yet make use of them to do a great Bible work in Russia, their native land. These Molokans are one of the many sects of Russian dissenters. As a class they are said to be poor, but more intelligent and virtuous than the other sects. The number of those who may be truly called by this name is said to be only one half a million, although if all are included to whom the name is sometimes given, their number would rise as high as five millions.

In Toultscha they number only 300 souls. Their creed, so far as I could learn it from Ivan Ivanovich, their leading man, and from Mr. Flocken, disowns the various dogmas of ritualism; forbids the worship of pictures, the use of wine and tobacco, and the eating of pork; acknowledges no priesthood; discountenances the use of churches, and favours meetings in private dwellings; and enjoins on all the taking of the Scriptures as the only rule of faith and practice. In their worship they simply read the Scriptures, sing from the Scriptures, and use only Scripture in prayer. I was peculiarly moved by their plaintive singing. They believe that when the Spirit of God brings the truth home to the heart, its power is at once and directly felt, and that whatever of truth man receives is conveyed into his mind by a special act of the Spirit. Very many of them, pressed on by ignorance, carry their views too far, and fall into mysticisms as unhealthy and almost as blinding as the worst superstitions. The Molokans of Toultscha, however, by their intercourse with the missionary, by friendly discussion and study of the Word with him, came out into clearer light, and renounced practices not wholly in harmony with the general simplicity of their faith.

Extemporaneous prayer has been introduced into their meetings, and many evangelical sentiments, previously unknown, have been adopted. The use of the Modern Russ Testament by their children in the mission school, has led the parents to the study of the Scriptures in their vernacular, instead of the Ancient Slavic. Have we not reason to believe that God will, from these earnest students of his Word, call forth servants to serve him in the great work yet to be done for our Lord and Master, in the vast realms under the sway of the Russian autocrat? There are many other things I would like to note, but have not time.

Yours truly,

I. G. BLISS.

CHINA.

THE POWER OF THE DIVINE WORD.

We have recently received a letter from the Rev. Henry Blodgett, dated at Peking, Nov. 15, 1864, in which he relates the following interesting incidents. They beautifully illustrate the words of the royal psalmist: "The law of the Lord is perfect, converting the soul."

Very recently I received a letter from the Rev. W. N. Hall, an English missionary, which brings to light an interesting instance of the value of the Scriptures in the hands even of ignorant heathen. Mr. Hall writes:

It is about five months ago that I went on a certain afternoon to conduct the service at our city chapel. As the exercises were closing, my attention was arrested by the entrance of a native soldier, a man of prepossessing appearance, who

walked up the aisle of the chapel to within a short distance from the place where I was standing, and after gracefully saluting me, quickly took a seat. After a short pause the following colloquy took place between us :

Missionary.—I perceive by your dress that you are a soldier. Will you kindly inform me where you have been discharging the duties of your profession?

Soldier.—I have just returned from the south, having been engaged for the past two years and a half in the Shantung province, where we were sent for the purpose of driving out the prowling banditti, who have been for so long a time the terror of the people.

M.—Have you ever been brought into actual conflict with the enemy?

S.—We have had several severe battles, and many slight skirmishes.

M.—Were you ever injured in any of these engagements?

S.—I never received a single wound, and I have not experienced a day's sickness during the whole period of my absence from home.

M.—How has it been with your comrades?

S.—Numbers of them have been killed by the enemy, and many have returned to their homes disabled for life.

M.—Your case is a very remarkable one, and you are laid under great obligations to that Supreme Power by whom you have been protected. Now pray tell me, to what source do you feel indebted for such merciful preservation?

S.—O, I know that I owe it all to the care and the grace of the Lord Jesus Christ, in whom I have constantly trusted, and to whom I have daily prayed for two years past.

M.—I am truly astonished to hear you speak thus, and must beg you to explain to me how you came to know anything of Christ and his salvation.

S.—It was just in this way. Nearly three years ago, when preparing to go to the south, I was spending several days in this city. One day, as I was walking the street without any definite object, I noticed a board, on which was written the intimation that in the building behind the gospel of Christ was preached, and that all might go and hear. I inquired what this meant, and was told that a foreigner occupied the building, and that he had come to China to teach good doctrine. This led me to enter the place, and there I found a number of persons assembled, listening to Mr. B., the American teacher, who was speaking of the love of God in sending his Son into the world to die for sinners. I did not receive any particular impression at the time from what was said, but I was pleased with Mr. B.'s kind notice of me after the service was ended. He asked me several questions; and when I told him that I was going away to Shantung, he gave me a New Testament, urged me to read it, and said he hoped God's blessing would go with me. We started on our journey the next day, and after a little while I forgot all about the matter. It was a few months after this that I was one day lounging in my tent, being at a loss how to spend my time, when I suddenly recollect ed my visit to the foreign teacher's chapel, and I thought of some of the words which I had heard him speak, and began to wonder what they meant. It then occurred to me that I had the book in my posses-

sion which he had given to me, and I immediately sought it up that I might read it. It seemed very mysterious to me at first, but my curiosity was excited; and although I understood but little of what I read, I found myself drawn to the book with deeper interest every day. At length I began to comprehend something of its teachings, and I became fully convinced that the worship of idols is folly and wickedness, and I resolved never more to go to a temple for idol worship. I began to pray to God that I might be brought to the true knowledge of himself, and grow more and more in love with Jesus Christ, as revealed to me in the book I now delighted so much to read. I felt that he was my only Saviour, and I gave myself to him, and I have ever since been trusting in him. I don't know much of the great meaning of his gospel, but ever since I trusted in him I have seemed to have him very near to me, and my heart has been at peace.

M.—Your statement has greatly delighted me, and I shall offer many and fervent prayers to God on your behalf. I do indeed believe that you have attained the knowledge of salvation through Christ, and I cannot but hope that you are the recipient of his pardoning mercy. Excuse me however in reminding you that all who would follow Him must encounter trial, temptations, probably persecution and many sorrows. I trust you have fully counted the cost of engagement in his service, and that if any of these things fall to your lot you will not be shaken in your confidence, and turned aside from the way of life.

S.—I had not read the Scriptures long before I learned all that you have told me; and since I resolved to follow Christ, I have had to meet with much to try me. My comrades have often assailed me and pronounced me foolish and mad in taking up with this new doctrine; but I have seen some of these men go out to battle after reviling me, and fall wounded and even dead at my side, while I have been preserved; and others of them have come to me, and asked me to tell them something about this doctrine. This I know is all through the grace of the Lord Jesus Christ, and I can never think of forsaking him, and I know, whatsoever may come, He will sustain and deliver me.

Such for substance is the conversation which I had with this most interesting man. Several persons were in the chapel at the same time, and appeared most deeply interested in what transpired. He left Tientsin on the following day for a distant place, and was quite uncertain as to when he might be here again. I am sure you will unite with me in the prayer that wherever he may be, the shield of God's favour may be thrown around him, and that we may come to find him in the great day of the Lord as one of the blood-washed throng who shall be ever praising Him.

I will add but one more incident, which occurred during a recent visit to Tientsin. During the autumn of the year 1863, Mr. Stanley and myself, at the close of a walk for distributing books, called at a native schoolroom and left a copy of one of the gospels, with one or two tracts, in the hands of the teacher, inviting him to read them and examine the nature of their contents. Not long after this time, this teacher, whose name is Jun Yun Tsoang, made his appearance at the chapel, having been interested in the books, and come to inquire

further respecting the doctrine of Christ. He has continued to come, more or less regularly, from that time to the present. Many evenings he has spent with the young native helper, reading the Scriptures and studying the doctrines of the Gospel.

After an absence of several months I visited Tientsin, and preached in the chapel as usual. One afternoon, during the service, teacher Jun Yun Tsouang came in and took his seat near the table. When the address to the people was ended, I exchanged salutations with him, and we entered into conversation together. He is a man of fifty years, clear in speech, grave and thoughtful in manner. The conversation was in substance as follows:

Question.—Teacher Jun, you have read our books and considered our doctrine. Do you regard Jesus as the "Sage of the West," or as the Lord?

Answer.—Jesus is God.

Q.—But do you use the word God (Shén) in the low sense in which it is used in the book called the "Three Kingdoms," and by the Chinese generally, or in some other sense?

A.—Jesus is the only true and living God.

Missionary.—True; else how could he command us to love him more than father, mother, husband, wife, son, or daughter, or than our own lives even. Confucius or Mencius could never command men to love them thus. And, in your view, why did Jesus die upon the cross?

A.—To redeem us from our sin.

Q.—And are you ready to confess him before men, receive baptism, and become his follower?

A.—I am. For this I have been awaiting your return from Peking.

Missionary.—But you will meet with persecution and ridicule from other teachers and your friends. Can you face all this?

A.—I must abide by my own convictions. They must act for themselves.

This man has *read and studied* large parts of the New Testament, and much also of the Old Testament. He has always appeared free from covetousness, the vice of the Chinese. The result with him, God only knows.

Domestic Department.

THE SOUTH.

The close of the war opens the vast domain of the South to the American Bible Society for the supply of its destitute places with the Word of Life. Applications have been received for Bibles and Testaments, which reveal a most pitiable state of things among the people at large. The long war has blasted and destroyed, but it has also revealed and opened fields for Christian effort, such as the round world nowhere else offers to benevolent enterprise.

The difficulty of doing our work in those regions is not small. It will require time, patience, wisdom, grace, and liberal expenditure of money; but the results to be accomplished for our dear country, and for the kingdom of our God, are worth all and more than the utmost effort they may cost. And

who knoweth, but that we are come to the kingdom for such a time as this?

There can be no hopeful or true reconstruction of the country, nor, indeed, any real pacification, without the Bible at the foundation of our government and civilization. We want, we must have, an open Bible in the hands of all the people, white and black. For this purpose, the American Bible Society will use all its power, and through every channel it will endeavour to pour the living water. Patriotism, philanthropy, and Christianity, alike demand that the issues of the war and victory shall be righteously improved. We hold our blood-bought triumphs upon the imperative condition that we use them for the glory of God, and for the kingdom of our Lord, and of his Christ. Humbled under his great judgments, and rejoicing in his wonderful favours, let us go forth with the Bible in our hands—the Balm of Gilead for a nation's bleeding wounds, the lively Oracles of our country's peace, and the hope of salvation for a dying race.

The extracts which follow clearly indicate the state of things amid which we enter upon these great duties. Let the friends of the Saviour and of the Bible ponder these facts, and then prayerfully and liberally come up to our help, in the name of the Lord.

FROM A CLERGYMAN IN VIRGINIA.

MOUNT JACKSON, VA.

I have been at home a few weeks, and as you may well imagine, find the country in great destitution. Almost every one has one or two dollars, but to find a person with twenty-five dollars, I think would require a search. Of course, in this state of things, few can afford to buy. When the growing grain shall have been harvested, I presume the people will be able to procure some, at least, of the articles they need. Until then, there must be a sad state of things here. In my absence, my house was sacked; flour hidden under the bed drawn out and taken away, etc., etc. But for the kindness of others, we would not have even the bread we eat. I am at a loss to know what to do. Churches cannot support pastors. I write to say that I have an idea that good might be done by distributing the Sacred Scriptures, *gratuitously*, in this country. I propose to you to send me a box of Bibles and Testaments; to be distributed, say, to those who have no Bibles. I cannot pay freight, but will see to the distribution of them.

FROM THE PRINCIPAL OF A FEMALE INSTITUTE IN ALABAMA.

May 19, 1865.

AGENT BIBLE SOCIETY:—So long has this terrible rebellion shut us out from intercourse with the North, that I am not even acquainted with the name of the present Agent; but, nevertheless, I come as a suppliant to the Parent Society for fifty books for this institute. I had nearly a hundred, but from time to time my pupils have been allowed to furnish their relatives with Bibles to take to the army, until we have but a few left. The Bible agent here, Capt. D_____, had a good supply belonging to the Society, and they were destroyed by

United States soldiers during Turchin's famous raid. Thus situated, I make my appeal, adding the assurance, that when this desolated place shall again revive, I will, as I have ever done, promote the interests of the Society to the utmost of my ability.

The philanthropist of your great city may read and weep over the ravages of war, but come and see for yourselves, and in your heart of hearts you will pity our condition. My own losses have been light, compared to others, and this institution has been a sacred place; for no spoiler's hand has been allowed to touch it. The rebellion was a grand mistake, and a signal failure; but now it is over, and thousands in this sunny land thank God on bended knees, and with grateful hearts, for returning peace.

We accept the issue, and await with confidence a great future for our whole country. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace." Amen.

THE STORY OF A BOX OF TESTAMENTS.

JANE BOSWELL MOORE.

Would that some of the contributors to the Bible Society could have looked into the old brick church in Winchester, Va., and have known the use to which fifty of these larger Testaments have been applied! In January, I offered to teach, freely, any of the coloured children who might wish to learn to read and write. Two months later, saw the names of one hundred and five men, women, and children on my roll. We started with thirty-six in the A B C class, and twenty-four spelling in Ba, meeting daily from half-past eight until half-past twelve. When I left, the A B C class had no existence at all, and the class in Ba was feebly represented by a few new-comers; many had learned to write, some had conquered the multiplication table, and were ciphering well, whilst quite a number who had previously never read a word were ready in eight weeks to begin the New Testament. One of these, Walter Downs, an orphan coloured boy, belonging to the 162d New York Infantry, who, at first, did not know a letter, was now in the first reading class. He drew from his pocket, with evident pride, one of the very small Testaments of the Bible Society, much soiled and worn, saying, "It was just gave to me yesterday." But where should we procure them for the rest, some of them the only ones in large families who could read a word? I knew by experience, two years before, that Testaments in Winchester were hard to be obtained; yet regarding their religious instruction as by far the most important of all the duties the nation owes to them at this moment, and the one, alas, most likely to be neglected, I was unwilling for them to read in any other book. But what was my joy to learn, that, through Rev. Mr. Gilbert, a grant of fifty Testaments had been procured for the school, in excellent print too. Our class was formed at once. At first we could hardly get through a chapter at all, and I began to fear lest the morning should be consumed over it without leaving time for other exercises; but it was the one thing needful, and persevering, their improvement was rapid. They thus read the whole of Matthew, and much of Mark, Luke, and John, in harmony, with select chapters from Acts, 2 Timothy, Romans, Hebrews,

and Revelation. When a little child, my mother taught me the four gospels by heart, and I have paid much attention to them since, but they never before appeared so sweet, so precious; the old, old story of the cross was never half so dear as when repeated to their wondering ears; the Saviour himself was often with us, and melted us to tears. We generally opened school by singing, "A charge to keep I have," and, "There'll be no more sorrow there." Then from one of those Testaments a short chapter was read and commented on, and prayer offered; after which the first class assembled, two chapters being often read and explained, an earnest offer of salvation being made daily, and very solemnly received by some. On Sabbath, the time was spent in talking, reading to them, and hearing them recite hymns. It was sad to see the parents occasionally coming in when they could spare time from their work, and almost tearfully deplored their own early deprivation. Early one morning, before I had risen from my couch on the floor, a poor afflicted woman called to inquire if I would have any objection to her coming to learn with the others; "I won't give you much trouble," she added deprecatingly. Eliza was the only one of all my pupils whom I knew to be a professed disciple of the Lord Jesus, and I felt it to be a precious privilege to help her on her way to heaven. When we sang and prayed together for the last time, she was deeply affected, her tears flowed freely; and when I spoke of the certainty that we would never all meet together on earth again, and begged them to come now to Christ, that our next meeting might be in our Father's house above, she exclaimed earnestly, "I will meet you in heaven!" I asked her if she thought our study of the Testament, together, had done good to any of the scholars. "Yes," she replied, "most all the older girls are very serious, and oh, you have done me a heap of good, more good than any one ever did before; I shall never forget the things we have read of and talked about Jesus. I could sit and hear you talk all night. I have learned a great deal; but the talkin pears to me did me even more good than the learnin." She was very anxious to procure a Bible, but the half dozen copies I had were so eagerly desired, that Eliza was forced to do without. Of the Old Testament histories, except that of Moses, I found them very ignorant. Of Esther, Ruth, Elijah, and others, they heard with astonishment. But I must hasten to a close. Among my pupils were two in whom I was especially interested, girls of sixteen and thirteen, the elder as fair as myself, and in her whole conduct as lovely and promising as any one I ever knew. They lived near each other, and walked to and from school in company. But Mary was as idle, heedless, and disobedient, as Ella was the reverse. She was beginning to spell bad, bag, etc., very indifferently, though naturally quick enough. Her only brother made rapid progress, and her own copies were neatly and beautifully written, but her influence in school was such that I was perplexed; my best scholars urged her expulsion, which I was determined to prevent. In this state, I called to see her mother, who had lately come into our lines, and supported herself by washing. In a few words I made known my errand, asking her to use her influence with the child (whom I knew to be ruined at home), that she might act differently. The poor mother bent her head over the wash-tub, repeating

in the keenness of her disappointment, "I never thought Mary would have done so. But, Miss Jennie, I don't want you to be fretted or aggravated with her; send her home, it's her last chance to learn anyhow. I should have thought *one* like myself in the family was enough. I didn't want them to grow up such as myself; a regular heathen, you may say, that don't know a letter." The woman was nearly white, and I thought, may be time would come when she'd teach me. I determined never to give that girl up. Next day I talked of the houses built on the rock and sand, and of the foundations being laid in that very room, to be tested at the day of judgment. The whole school was moved. Mary refused to sit with her trifling companions. Step by step she broke off her former intimacies, becoming the best scholar in her class, as steady now as she was reckless before. Both herself and brother learned to read, and are trying to teach their poor mother. From the society I procured her a Bible, in which she promised to read daily. And of Ella I have precious hopes; she gave me the same promise, and when I asked, "Do you pray too?" "Yes, every day." "And if we never see each other on earth, where shall I meet you?" "In heaven, I'm trying to meet you there." Oh, it was soul-cheering to hear these precious promises; these glorious hopes on the lips of those to whom the Gospel had been, but two months before, a sealed book. The effect of other books *may be doubtful*, but the "*entrance of thy word*," we are told, "*giveth light*." Yea, it can turn the darkest shades of death into perfect day. God bless the Bible society!

April 16th, 1865.

Children's Department.

The Precious Bible.

Come and listen, little brother,
Once I heard sweet Annie say,
While I read the Bible mother
Gave to me the other day.

I have many keepsakes pleasant,
Willie, you may well believe;
But the Bible is a present
Best of all I could receive.

For it shows the way to heaven,
Where the shining angels dwell;
Tells us how to be forgiven
Of the sins we love too well.

Tells us of the wondrous story
Of the Prince of Peace, who died;
Once a Lord of life and glory,
Then a Saviour, crucified.

How, when throngs were round him pressing,
Children gathered at his knee,
He bestowed on them his blessing:
"Suffer them to come to me."

There are many stories, brother,
In the book for me and you;
And the best of all is, mother
Says that every one is true.

Let us love the sacred pages,
Let us often read them o'er;
And, though ours are tender ages,
God will teach us more and more.

Willie, dear, do you remember
When our little sister died,
And the white snow of December
Lay upon the green hillside?

How we wept that she could never
Come again to you and me?
Well, the Bible says for ever
We in heaven with her may be.

If we truly love the Saviour,
Seek his face, and keep his word,
He will bring us by his favour
To the presence of the Lord.

Precious book, such hope bestowing!
Willie if we love it well,
We are ever sure of going
Where the angel children dwell.

HANNAH AND THE BIBLE.

Hannah was a poor girl from the country. She lived out, and had not always fared well. A great deal of hard work had been put upon her, and she was often sad and discouraged, and wondered why she was born.

One day as she was sweeping her master's library, looking at the books and the books looking at her, caring no more for the books than the books cared for her, her eye fell on the name of one she *did* know. It was an old book, on the top of the shelf, covered with dust. Hannah spelled the name—*B-i-b-l-e*, Bible. Yes, that was it. She used to read from one when she was a little girl and went to school. Hannah stepped into a chair, took it down, wiped off the dust with her apron, and opened it.

What good words did she find there? "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It was Jesus' kind invitation, and poor Hannah felt these were just the words for her. She read them over and over again, crying as she read. She saw they were exactly adapted to her needs. Every time after that, when she was in the room alone, she stopped, took out the book, and read.

One day Hannah came upon the passage, "Servants, obey in all things your masters according to the flesh; not with *eyeservice*, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

Hannah was frightened; she felt guilty. She remembered how often she had hated her work, and tried to shirk it—how often she had deceived her employer: and was it not robbing him of her time to stop in her work and read? She shut the book, and directly put it back; nor did she ever dare to stop and read it again.

But do you think Hannah lived *without* a Bible afterwards? No. That book was made *on purpose* for *her*, she said, and she must own one. King Edward said the Bible was made *on purpose* for him. General Howard says the Bible was made for him. Bunyan, the tinker, said the Bible was made for him. Judge Williams said the Bible was made for him. Black Phoebe said the Bible was made for *her*. It is wonderful how the Bible is suited to the wants of *everybody*—the wants of the high and the low, the rich and the poor, the learned and the ignorant. Nobody is below it, nobody is above it. If a man is poor, it can make him rich; if a man is rich, it can make him richer. If a man is ignorant, this book will teach him wisdom; while the most learned man is but a fool if he is unacquainted with its truths. And all this is because it speaks to us as *sinners*, and points us to "the Lamb of God, which taketh away the sin of the world."

Poor Hannah never rested till she got a Bible of her own. And how she studied it! With king

David she could say, "The entrance of thy words giveth light; it giveth understanding unto the simple."

THE SOLDIER'S WATCH AND THE CHILDREN'S MEMORIAL.

The following letter, from a soldier of Illinois, is a most touching tribute to parental love and Christian stewardship. The silver watch which accompanied the letter, and is worth, at least, thirty-five dollars, was forwarded safely by the Christian Commission, from Memphis, Tennessee. The Board of Managers, deeply affected by this unusual gift, voted to receive the watch; and in acknowledgment of the gift, and the spirit of the giver, to send him a certificate of life membership in the names of his departed little boys, and also a copy of the Bible, for which he has exercised this act of Christian self-denial, and set this example of genuine liberality:

A soldier whose earthly light went out when his little boys, Paul and Frankie, died last March, thought, though poor, that decent gravestones should mark the spot where they lie listening for the word which shall call them forth to immortality. But he thinks he now sees a more excellent way: to leave their precious dust with no costly memorial; seeing that He who redeemed, shall watch it carefully. Let the price of the marble be expended in sending forth the living Word; so they, being dead, shall yet speak. That whatever sum the accompanying watch may bring, shall be devoted to the use of the American Bible Society, as the gift of two little lambs, Paul and Frankie, who are now walking in the green and pleasant pastures by the side of the river of life, is the wish of their father,

S. L. MUNSTON,
113th Illinois Infantry, Co. I.

ONE VERSE OF THE BIBLE.—An officer of a Japanese ship that recently visited Honolulu asked one of the missionaries there for a Bible. He had heard of the book, but had never seen a copy. The missionary gave him a copy in English and Dutch, both of which languages the officer understood. On reading the first verse of Genesis, he remarked that this alone contained more correct information of the creation of the world than could be found in the whole range of Japanese literature.

Bible Society Record.

NEW YORK, JUNE, 1865.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Managers was held at the Bible House, Astor Place, on Thursday, the 1st instant, at half past three, P. M., James Lenox, Esq., President, in the chair, assisted by Wm. Whitlock, Jr., Norman White, and Frederick S. Winston, Esqs., Vice Presidents.

The Rev. Dr. Spring read the second Psalm, and offered prayer.

The Rev. Dr. Bedell, Bishop of Ohio, on a

motion to approve the minutes, expressed his hearty approval of the character and work of this Society, and his cordial and continued co-operation with it.

Three new auxiliaries were recognised: one in Tennessee, one in Kentucky, and one in West Virginia.

Several interesting communications were received: from Mr. Andrew M. Milne, Agent in the Argentine Confederation, stating the favourable state of his work and encouraging indications; from Rev. I. G. Bliss, Constantinople, giving an interesting account of his visit to Bulgaria with Bishop Thomson and Rev. A. Long, and another containing the journal of a Bible colporteur at Tabreez, in Persia; from Rev. S. B. Fairbanks, Ahmednuggur, with an account of the labours of a colporteur employed there at the expense of this Society.

Very appropriate and interesting remarks were made by the Rev. Dr. Hall, temporary Agent at New Orleans and Mobile, as to the reopening of the work of this Society in the Southern States. This work has already commenced, and will be prosecuted as rapidly as circumstances permit.

Books were granted to the extent of 29,126 volumes. They were for the U. S. Christian Commission for Norfolk, for soldiers in hospitals in Nashville and elsewhere, for freedmen at Richmond, for distribution in the Shenandoah Valley, and at Athens and Atlanta, Ga., with some smaller grants, including two volumes in raised letters for the Blind.

Books were presented to the library of the Society, viz.: a Bible in folio, printed in 1638 by Thomas Buck and Daniel Rogers, printers to the University of Cambridge, England, from F. H. Wolcott, Esq.; and an Italian Concordance of the Bible, from the Religious Tract Society of London.

The meeting was very interesting and important.

The receipts for May were \$55,744 68; the issues, 109,633 volumes.

THE YEAR OF JUBILEE.

The Board of Managers have resolved to take measures for an appropriate observance of the Fiftieth Year of the existence of the American Bible Society, as a Year of Jubilee; and the Committee on Anniversaries has been charged with the duty of making arrangements for the celebration. We expect, in the next number of the Record, to announce some of the preliminary suggestions of this committee as approved by the Board. It is presumed, that the auxiliaries whose anniversaries are to be held before these arrangements are formally announced, will have special reference to the memorable character of this year in their plans and exercises. Friends of the Cause, and especially speakers at Bible meetings and pastors of churches,

who may present the subject for the contributions of their congregations, are earnestly requested to make the Jubilee Year a prominent theme. As soon as possible, ample information will be given respecting the whole subject.

It is, surely, a happy providential coincidence, that the return of peace to our beloved country signalizes the opening of this Fiftieth Year of an Institution, whose great mission and only work is to spread that glorious Book, which is the foundation of our civil and international law, the spring of our civilization, the charter of our liberty, and the gospel of our salvation. We have more reason than ever before, to sing the song of the angels which floated over Bethlehem's plains : " Glory to God in the highest, and on earth, peace, good will toward men."

As a key note to the theme, we append the resolution adopted at the late anniversary :

Resolved, That in view of the commencement of the Fiftieth Year of the American Bible Society, our most humble and hearty thanksgiving should be rendered to Almighty God, through our Lord and Saviour Jesus Christ, whose continued favour to this Institution is now shown, not more by the past forty-nine years of its life than by those grander developments of Providence in our own country, and the more urgent appeals of distant nations for the Word of Life, which characterize the beginning of this year of Jubilee.

SUMMARY OF THE MONTHLY LABOURS OF THE AGENTS OF THE AMERICAN BIBLE SOCIETY.

During the month of April, reports were received from twenty-five of the Society's Agents, and the following are the results of their labours: Auxiliaries visited, 139; Bible meetings attended, 179; Bible society anniversaries attended, 42; auxiliaries or branch societies organized or revived, 46; sermons and addresses delivered in relation to the Cause, 209; number of letters and circulars sent out, 2,928; number of miles travelled, 13,360; amount of donations collected by the Agents, \$10,537 55; amount of money received by them from the sale of books, \$2,936 87; amount of money remitted by them to the Parent treasury, \$16,438 14; amount of money paid by them into the treasuries of auxiliaries, \$1,866 38; amount of subscriptions obtained by them, but not yet paid, \$2,265 90; number of families visited in their fields, 14,381; number of destitute families found, 865; number of destitute families supplied with the Scriptures, 589; number of destitute individuals supplied with the Scriptures, 267; number of Sabbath and other schools supplied, eight, etc., etc.

REPORTS OF AGENTS.

REV. DANIEL SEWALL, of MAINE, has removed his residence to Winthrop.

REV. ISAAC WILLEY, of NEW HAMPSHIRE, has removed his residence to Pembroke.

REV. MR. BEEBE, of CONNECTICUT, says: "The Bible cause has never appeared so promising, as it does at the present time, in this State."

REV. MOSES W. STAPLES, of NORTHERN NEW YORK, having just entered upon this agency, has sent us his first monthly report, which is full of encouragement and indicative of a prosperous future.

REV. MR. RICHARDSON, of CENTRAL NEW YORK, says: "I find nothing discouraging in connexion with my labours in this field, but manifestations of increasing interest in the Bible cause, and a growing liberality in responding to its claims."

REV. MR. WELBURN, of KENTUCKY, writes: "The prospect of peace, and the results of my labours for the month past, encourage the hope that the contributions to the Bible cause in this State during the ensuing year will be more than double those of the year past."

REV. MR. LORD, of ILLINOIS, reports five thousand six hundred families visited by local agents in his field during the month of April, and two hundred and sixty-five of them, which were destitute, supplied with the Scriptures.

REV. MR. HINTON, of MICHIGAN, gives an interesting account of the formation of the Holland Bible Society, in the Holland colony, in the county of Ottawa; and expresses the conviction that it will prove a very efficient and useful auxiliary.

REV. MR. BARDWELL, of WISCONSIN, has sent in his resignation as the Agent for this State; to take effect on the 1st of July, when he will retire from that field with the kind regards and best Christian wishes of this Board.

REV. MR. WRIGHT, of MISSOURI, writes: "For various reasons, this State never needed the Bible more than now. Families and schools need it. Thousands of freedmen, crowding into our villages and towns, need it; and how important it is that it be placed in the hands of our noble soldiers, now being honourably discharged, that they may imbibe its blessed spirit, and learn to love their enemies, while they are called to mingle with the thousands who are returning to our State, under the 'act of amnesty.' "

REPORTS OF AUXILIARIES.

NEW YORK. ALBANY COUNTY BIBLE SOCIETY, which was organized in the year 1810, continues to be one of the most prosperous institutions in our country; its receipts last year amounting to \$2,464 30, of which \$1,724 57 was remitted as a donation to the Parent treasury in New York.

NEW YORK FEMALE BIBLE SOCIETY is still prosecuting its noble work with increasing vigour and success; its receipts during the last year amounting to \$10,638 99, of which the sum of \$8,438 71 was appropriated to the support of its band of Bible readers; \$1,394 03 for Bibles, and \$806 25 as a donation to the Parent Institution. The society has employed twenty-five Bible women during the year past, and the amount of good which has been accomplished through the instrumentality of these faithful labourers, is very great. In the published report of the society, many most deeply interesting incidents are given, showing the benign influence of this association, which, in April last, closed its forty-ninth year. An earnest and faithful corps of executive officers, managers, and committees, has charge of the interests of this valuable and useful institution; but it pains us to add that, from the number of these, Mrs. David Codwise, the society's first directress, and who has for so many years been one of its most reliable and efficient supporters, has recently been called away by death, passing away from this interesting sphere of Christian activity, to her heavenly reward.

MARYLAND. YOUNG MEN'S BIBLE SOCIETY, of

FREDERICK, closed its forty-fourth year in January last, and is still vigorously prosecuting the design of its organization.

IOWA. DES MOINES COUNTY BIBLE SOCIETY, last year canvassed and supplied its field; visiting through its distributor, Mr. Thomas Woodhead, 1,665 families, and finding only one in thirty-six of them destitute of the Scriptures, nearly all of which were supplied. This interesting auxiliary centres in the city of Burlington.

Societies Recognised as Auxiliary,

During the month of June, 1865,

With names and Post Office addresses of Corresponding Secretaries.

Jackson Co. B. S., W. Va., D. J. Keeney, Ravenswood.
Davidson Co. B. S., Tenn., J. H. Farrar, Nashville.
Jeffersontown and Vic., B. S., Rev. A. Thompson, Jeffersontown.

Members Deceased during the Month.

Rev. James H. McNeil, Fayetteville, N. C.
Rev. S. S. Goss, Auburn, N. Y.
Seth Hayes, Hartford, Ohio.
Dea. S. M. Bronson, Talmadge, Ohio.
Irad Hawley, New York.
Edward N. Crosby, Poughkeepsie, N. Y.
Mrs. Judith Skidmore, New York.
Mrs. Lydia H. Sigourney, Hartford, Conn.

MONEYS RECEIVED

BY THE TREASURER OF THE AMERICAN BIBLE SOCIETY

During the month of May, 1865.

LIFE MEMBERS.

Jan Binnekant, Holland, Mich.....	\$30 00
Mrs. Nancy E. Williamson, Port Louisa, Iowa	30 00
Gen. Clinton B. Fisk, U. S. A., St. Louis, Mo.	30 00
<hr/>	

90 00

INDIVIDUAL DONATIONS.

Welsh Friends of the Cause, Waterville, N. Y.	22 85
A Friend in Lewistown, Ill.....	1,000 00
Supply of Cong. Pulpit, Winthrop, Me.....	17 50
W. H. Gilpin, Ohio.....	8 00
Rev. W. P. Clarkin, New Concord, Ohio.....	60
Mrs. George T. Hulse, Blooming Grove, N. Y.	30 00
A. Enfield, Crown Point, N. Y.	20 00
Wm. Banks, Sandusky, Ohio.....	3 00
Col G. Loomis, U. S. A., Stratford, Conn.....	5 00
Salmon H. Clapp, Williamsburgh, Mass.....	10 00
Two Life Directors in Mass.....	1,050 00
Horace Ford, Stockholm, N. J. (L. M.).....	30 00
Charles Boyd, Olney, Ill. (L. M.).....	35 00
Fayette Turney, Fairfield, Ill. (L. M.).....	18 00
Friends in Winamac, Pulaski Co., Ind. (2 L. M.)	60 00
Mrs. J. E. Everest, Peru, N. Y.....	1 00
V. R. Hurd, New York (L. M.).....	30 00
Mrs. R. J. Brown, New York (2 L. M.).....	60 00
A. W. Ritchie, " (L. M.).....	25 00
Dr. L. Keese, Lowell, Mass.....	40 00
A. M. & S., N. Y.....	60 00
Rev. C. L. Van Dyck, Port Ewing, N. Y. (bal. L. M.).....	15 00
Soldiers at Camp Chase, Ohio (L. M.).....	30 00
Rev. John R. Agnew, Mercersburg, Pa.....	4 00
Press Sabbath School Branch B. S., King's Ferry, N. Y.....	10 00
Mrs. Lucy Childs, Niagara Falls, N. Y.....	26 00
Abner Beers, New York.....	50 00
A Friend, N. Y.....	5 00
Jonathan Townley, Elizabeth, N. J.....	50 00
A Friend, Pawtucket, R. I.....	15 00
Miss Ashby, South Brunswick, N. J.....	3 00
Trustees of the Everest Fund, Collinsville, Conn.....	100 00
Horace Hulbird, Stockholm, N. Y. (L. M.)....	30 00
John Clark, Northampton, Mass. (3 L. M.)....	90 00
Mrs. Sarah Bradley, Syracuse, N. Y. (L. M.)..	30 00
Miss Martha J. Kitchen, Albion, Ill.....	2 00
"A Scotch Lady, aged 95," N. Y.....	5 00
H. J. Whiting, Canada Four Corners, N. Y....	5 00
G. J. Gove, Root, N. Y.....	5 00
Wm. C. Hunter, New York.....	10 00
Charles F. Stauffer, Vera Cruz, Ind.....	15 00
J. F. Cady, Warren, R. I.....	3 00
Q. C. Olin, Milwaukee, Wis.....	5 00
Wm. Woodruff, New York (L. M.).....	30 00
"A Poor Man's Mite," N. Y.....	50

90 00

Carried forward..... \$3,064 45

Brought forward.....	\$3,064 45	90 00
Daniel Holmes, Bellbrook, Ohio (L. D.).....	150 00	
E. C. Bridgman, Staten Island, N. Y. (L. M.).....	30 00	
		3,244 45

CONGREGATIONAL COLLECTIONS.

M. E. Ch., East Jewett Cir., Prattsville, N. Y.	22 00	
" Rosebury German Missions, N. Y.,	6 00	
Pres. Ch., Summer Hill, N. Y.....	12 00	
St. Mark's Ch., Warren, R. I.....	6 00	
Cong. Ch., Slatersville, R. I.....	36 00	
Cong. Society, Central Falls, R. I.....	22 00	
St. Paul's Ch., Pawtucket, R. I.....	59 75	
South Cong. Ch., New Britain, Conn. (3 L. M.)	101 28	
Cong. Ch., Southport, Conn. (L. D.).....	150 00	
" Newtown, "	22 65	
M. E. Ch., Mill Point, Mich. (L. M.).....	30 00	
Third Cong. Ch., Burlington, Vt.....	71 25	
Cong. Ch. and Soc., West Woodstock, Conn.....	9 50	
" Ann Arbor, Mich.....	10 68	
" South Berwick, Me.....	35 38	
North Bergen Pres. Ch., N. Y.....	8 63	
O. S. Pres. Ch., Phelps, N. Y.....	15 08	
First Rel. D. Ch., Poughkeepsie, N. Y.....	5 00	
Christ Ch., Springfield, Ohio.....	13 00	
East Concord Cong. Ch., N. H.....	14 30	
East Maine Conf., M. E. Ch., Me.....	207 14	
Cong. Ch., Morris, Ct.....	12 00	
First Pres. Ch., Warren, Ohio.....	120 25	
Cong. Ch., Otsego, Mich.....	17 00	
St. Paul's Ch., Cheltenham, Pa. (2 L. D. & 2 L. M.).....	1,280 00	
M. E. Ch. Troy Conf., N. Y. (L. D. & 3 L. M.)	301 16	
		2,588 05

LEGACIES.

Mrs. Elizabeth Anderson, late of Venice, Ohio	2 50	
Mrs. Nancy Gates, late of Barre, Mass.....	1,034 14	
James P. Van Horne, late of New York.....	4,643 94	
Samuel Stevens, late of Gloucester, Mass.....	470 00	
Rev. Caleb Clark, late of Cortland Co., N. Y.	1,000 00	
Mary Ann Redpath, late of Alleghany, Pa.....	200 00	
Newton F. Hayes, late of Gloversville, N. Y.,	220 00	
George Hoag, late of Nassau, N. Y.....	5 00	
Daniel French, late of Hardwick, Vt.....	741 81	
Susanna T. Lyon, late of Milton, Mass.....	190 00	
		8,507 39

FOR HEATHEN.

Cincinnati Young Men's B. S.....	30 00
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FOR SOLDIERS.

St. Paul's Ch. Sunday School, Pawtucket, R. I.	16 26
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FOR FREEDMEN AND CONTRABANDS.

Morgan Co. B. S., Ill.....	5 00	
Friends, Grassy Run, Ohio.....	6 70	
A Friend, Bristol, R. I.....	2 50	
Mattoon B. S., Ill.....	6 00	
Citizens of Sinclearville and Vic. N. Y.....	30 00	
		50 20

FOR ARABIC SCRIPTURES.

W. C. Stribling, Jacksonville, Ill.....	250 00	
Pres. Ch., Catskill, N. Y.....	111 25	
Mrs. Susan Tryon, Greenville, N. Y.....	50 00	
Francis Wilson, Catskill, N. Y.....	5 00	
Morrow Co. B. S., Ohio.....	17 00	
George T. Hulse, Mo.....	25 00	
A Young Friend, Marion, Ohio.....	2 00	
Mattoon B. S., Ill.....	1 50	
Wabash Co. B. S., Ill.....	1 00	
Lawrence Co. B. S., Ill.....	51 00	
Andrew Wilson, Mount Vernon, Mo.....	5 25	
		519 00

Massachusetts B. S. has relinquished
\$5,000 of the debt due by the American Bible
Society, for the above object.

FOR DESTITUTE OF OUR OWN LAND.

Mrs. L. M. Alden, Aldenville, Pa.....	5 00	
A Lady, New York.....	2 50	
		7 50

FOR FOREIGN DISTRIBUTION.

A Lady, New York.....	2 50
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FOR CHINESE BIBLE IN MANDARIN DIALECT.

Christ Church at Pelham, N. Y.....	10 00
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RETURN FOR BOOKS DONATED.

N. M. Adams, Iowa.....	55 32
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DONATION FROM SOCIETY NOT AUXILIARY.

Blooming Grove Bible Ass'n, N. Y. (L. M.)....	30 00
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Carried forward.....

\$15,150 67

BIBLE SOCIETY RECORD.

95

Brought forward.....	\$15,150 67	Brought forward.....	\$8,240 90	3,017 74	15,150 67
REMITTANCES FROM AUXILIARIES.					
Bibles.	Donations.				
Albany Co. B. S., N. Y. (L. M.).....	87 00	Ionia Co. B. S., Mich.....	25 00		
Adams Co. B. S., Ill.....	60 00	Jefferson Co. B. S., N. Y. (L. M.)....	180 97	36 00	
Allen Co. B. S., Ind.....	4 00	Jefferson Co. B. S., Ohio (2 L. M.)....	30 00	60 00	
Adams Co. B. S., Ind.....	12 20	Johnson Co. B. S., Iowa.....	130 00		
Ashland Co. B. S., Ohio.....	20 00	Jefferson Co. B. S., Iowa.....	69 95		
Anderson Co. B. S., Ks.....	25 00	Jay Co. B. S., Ind.....	2 00		
Alton B. S., Ill.....	10 00	Jeffersonville B. S., Ind.....	82 00		
Boston Femal B. S., Mass.....	400 00	Jefferson Co. B. S., Wis.....	36 35		
Belmont Co. B. S., Ohio (6 L. M.)...	180 00	Jennings Co. B. S., Ind.....	24 35		
Bureau Co. B. S., Ill.....	159 65	Jeffersontown & Vic. B. S., Ky.....	37 00		
Bath and Vic. Marine B. S., Me.....	31 00	Knox Co. B. S., Ohio.....	14 39		
Bangor Young Men's B. S., Me.....	41 00	Kane Co. B. S., Ill.....	251 52	104 00	
Bartholomew Co. B. S., Ind.....	3 65	Kent Co. B. S., Conn.....	38 80		
Bentonsport and Vernon B. S., Iowa.	35 00	Kent Co. B. S., Mich.....	36 07		
Black Hawk Co. B. S., Iowa.....	96 65	Knox Co. B. S., Ohio.....	26 00		
Brooklyn City B. S., N. Y.....	1,163 89	Kosciusko Co. B. S., Ind.....	88 10		
Broome Co. B. S., N. Y.....	46 38	Knightstown and Vic. B. S., Ind.....	12 00		
Brooke Co. B. S., W. Va.....	64 50	Lee Co. B. S., Ill. (L. M.)....	286 68	59 25	
Barbour Co. B. S., W. Va.....	22 00	La Salle Co. B. S., Ill. (L. M.)....	51 45	30 00	
Cardington and Vic. B. S., Ohio....	73 00	Lewis Co. B. S., N. Y. (L. M.)....	49 92	30 00	
Columbus Co. B. S., N. Y.....	4 00	Logan Co. B. S., Ill.....	25 00		
Champaigne Co. B. S., Ohio (L. M.)...	85 78	La Porte Co. B. S., Ind.....	225 00		
Clinton Co. B. S., Ohio (L. M.)....	247 60	Lawrence Co. B. S., Ind.....	21 55		
Clark Co. B. S., Ill. (4 L. M.)....	145 60	Leavenworth B. S., Ks.....	100 00		
Cayuga Co. B. S., N. Y. (3 L. M.)...	42 15	Louisville and Vic. B. S., Ky.....	80 30		
Crawford Co. B. S., Wis. (L. M.)....	117 25	Lyon Co. B. S., Ks.....	76 55		
Chicago B. S., Ill.....	250 00	Licking Co. B. S., Ohio.....	93 15		
Coles Co. B. S., Ill.....	315 10	Livingston Co. B. S., Ill.....	130 00		
Cortland Co. B. S., N. Y. (L. M.)...	32 50	Lawrence Co. B. S., Ill.....	151 40		
Cincinnati Y. M.'s B. S., Ohio.....	675 75	Little Osage B. S., Mo.....	22 00		
Clark Co. B. S., Ohio.....	50 00	Long Island B. S., N. Y.....	119 86		
Cuba B. S., N. Y.....	78 24	Morgan Co. B. S., Ill.....	628 15	634 85	
Columbus City B. S., Iowa.....	70 40	Morrow Co. B. S., Ohio.....	209 12	213 00	
Cass Co. B. S., Ind.....	2 00	Maumee City B. S., Ohio.....	113 43	5 00	
Clinton and Vic. B. S., Ind.....	6 05	Mercer Co. B. S., Ohio.....	40 00		
Clinton Co. B. S., Ind.....	45 00	Maine B. S., Me.....	19 00	23 00	
Cole Co. B. S., Mo.....	70 30	Madison Co. B. S., N. J. (2 L. M.)...	60 00		
Cooper Co. B. S., Mo.....	98 00	Mason Co. B. S., Ill.....	57 00	8 00	
Coshocton Co. B. S., Ohio.....	33 33	Medina Co. B. S., Ohio (L. M.)....	150 00	50 00	
Cleveland B. S., Ohio.....	300 00	Minnesota B. S., Minn.....	129 86	36 85	
Columbiania Co. B. S., Ohio.....	131 25	Mahoning Co. B. S., O. (L.D. & L.M.)	97 00	180 00	
DuPage Co. B. S., Ill. (L. M.)....	50 40	M'Lean Co. B. S., Ill.....	6 40	5 00	
Darke Co. B. S., Ohio.....	83 00	Mercer Co. B. S., Ill.....	231 09	29 00	
Des Moines Co. B. S., Iowa.....	458 00	Mattoon B. S., Ill.....	17 70	10 00	
De Kalb Co. B. S., Ind.....	50 00	Massachusetts B. S., Mass.....	1,207 12	102 88	
Delaware Co. B. S., Ind.....	42 85	Mitchell Co. B. S., Iowa.....	43 35		
Dane Co. B. S., Wis.....	75 00	Marshall Co. B. S., Iowa.....	240 42		
Dandridge B. S., Tenn.....	165 00	Madison Co. B. S., N. Y.....	15 00		
Edgar Co. B. S., Ill.....	9 00	Muskegon Co. B. S., Mich.....	16 40		
Edinburgh B. S., Ind.....	34 10	Morris Co. B. S., N. J.....	500 00		
Fostoria B. S., Ohio.....	55 00	Monroe Co. B. S., N. Y.....	100 00		
Fulton Co. B. S., Ill.....	85 00	Miami Co. B. S., Ind.....	12 05		
Farmington B. S., Iowa.....	49 30	Marshall Co. B. S., Ind.....	31 15		
Floyd Co. B. S., Iowa.....	12 43	Madison and Vic. B. S., Ind.....	25 00		
Fishersburg and Vie. B. S., Ind.....	2 85	Mercer Co. B. S., N. J.....	94 24		
Franklin Co. B. S., Mo.....	56 85	Meado Co. B. S., Ky.....	43 45		
Fayette Co. B. S., Ind.....	97 55	M'Lean Co. B. S., Ky.....	35 50		
Floyd Co. B. S., Ind.....	45 20	Muskingum Co. B. S., Ohio.....	37 00		
Franklin Co. B. S., Me.....	10 20	Milwaukee Co. B. S., Wis.....	54 46		
Fayette Co. B. S., Ill.....	25 00	Monongalia Co. B. S., W. Va.....	110 60		
Fredonia B. S., N. Y.....	34 00	Marion Co. B. S., W. Va.....	4 50		
Greene Co. B. S., N. Y.....	81 04	New Jersey Female B. S., O. (L. M.)	41 20	30 00	
Grinnell B. S., Iowa (6 L. M.)....	45 75	New Concord B. S., Ohio.....	52 00	10 00	
Gallatin Co. B. S., Ill (2 L. M.)...	155 50	New Hampshire B. S., N. H.....	122 52	514 18	
Granville B. S., Ohio.....	13 08	New Castle Female B. S., Del.....	85 00		
Gosport B. S., Ind.....	15 00	Niagara Co. B. S., N. Y. (L. M.)....	30 00		
Grundy Co. B. S., Ill.....	151 68	New York Female B. S.....	15 00		
Genesee Co. B. S., N. Y.....	50 00	Newport B. S., R. I.....	173 54		
Greene Co. B. S., Wis.....	51 40	New Haven Co. B. S., Conn.....	166 25		
Green Lake Co. B. S., Wis.....	17 33	Oberlin B. S., Ohio (L. M.)....		108 90	
Hancock Co. B. S., Ohio (bal. L. M.)	10 00	Oneida Co. B. S., N. Y. (L. M.)....	181 13	31 00	
Hancock Co. B. S., Ill. (2 L. M.)...	453 15	Onondaga Co. B. S., N. Y. (L. M.)....	29 00		
Hunterdon Co. B. S., N. J. (3 L. M.)	200 00	Oswego Co. B. S., N. Y.....	88 56	15 00	
Harrison Co. B. S., Ohio (4 L. M.)...	140 00	Oakland Co. B. S., Mich.....	15 00		
Hardin Co. B. S., Ill.....	30 00	Ottawa Co. B. S., Mich.....	108 33		
Holland B. S., Mich.....	547 47	Owen Co. B. S., Ind.....	15 00		
Henry Co. B. S., Ohio (L. M.)....	40 00	Owensboro & Davies Co. B. S., Ky.....	223 90		
Hancock Co. B. S., Ind.....	2 00	Pittsburgh Welsh B. S., Pa.....		362 00	
Huntington Co. B. S., Ind.....	12 70	Parke Co. B. S., Ill. (2 L. M.)....		60 00	
Hamilton Co. B. S., Ind.....	5 50	Portage Co. B. S., Ohio.....		19 52	
Hagerstown and Vic. B. S., Ind.....	3 00	Pleasant Grove B. S., Ill.....	15 00	45 00	
Hickory Co. B. S., Mo.....	10 00	Pennsylvania B. S., Pa (3 L. M.)...	2,000 00	100 00	
Henderson Co. B. S., Ky.....	343 60	Polk Co. B. S., Iowa.....	11 00		
Indianapolis Fem. B. S., Ind. (L. M.)	91 44	Pulaski Co. B. S., Ind.....	1 70		
Ingham Co. B. S., Mich.....	30 00	Parke Co. B. S., Ind.....	101 79		
	28 39	Perry Co. B. S., Ohio.....	12 00		
Carried forward.....	\$8,240 90	Preston Co. B. S., W. Va.....	216 85		
	3,017 74	15,150 67			
Carried forward.....	\$8,240 90	Carried forward.....	\$18,533 54	6,188 56	15,150 67

Brought forward.....	\$18,533 54	6,188 56	15,150 67
Rensselaer Co. B. S., N. Y. (7 L. M.)	36 00	247 00	
Remsen, Steuben & Vic. Welsh B. S., N. Y.	34 57	255 43	
Rutgers College B. S., N. J. (2 L. M.)		66 25	
Randolph Co. B. S., Ind.	30 00		
Russellville and Logan Co. B. S., Ky.	240 00		
Richland Co. B. S., Ohio.	56 00		
Rock Co. B. S., Wis.	50 00		
Racine Co. B. S., Wis.	281 12		
Saratoga Co. B. S., N. Y. (L. M.)....	14 25	30 00	
Sangamon Co. B. S., Ill. (2 L. M.)....		67 00	
Schuyler Co. B. S., N. Y. (L. M.)....	80 00	60 00	
Sauk Prairie B. S., Wis. (L. M.)....	115 65	35 00	
Steuben Co. B. S., N. Y.		29 76	
Stark Co. (East) B. S., Ohio.	120 00	60 00	
Summit Co. B. S., Ohio (L. M.)....		124 00	
St. Louis B. S., Mo.	100 00		
Steuben Co. B. S., Ind.	10 00		
Shelby Co. B. S., Mo.	50 40		
Seymour B. S., Ind.	13 88		
St. Lawrence Co. B. S., N. Y.	173 52		
South Norwalk B. S., Conn.	50 55		
Tioga Co. B. S., N. Y. (3 L. M.)....	140 20	94 00	
Tompkins Co. B. S., N. Y. (L. M.)....	123 35	43 24	
Tipton Co. B. S., Ind.	2 00		
Tuscarawas Co. B. S., Ohio.	133 00		
Taylor Co. B. S., W. Va.	4 00		
Tazewell Co. B. S., Ill.	30 00		
Ulster Co. B. S., N. Y.		1 25	
Union Co. B. S., Ohio (2 L. M.)....		60 00	
Union Co. B. S., N. J.	200 00		
Vermont B. S.	1,000 00	3 50	
Vinton Co. B. S., Ohio.	40 00		
Welsh B. S., Cincinnati, Ohio.	56 05	205 75	
Welsh B. S., Rock Hill, Wis.	2 95	17 05	
Washington Co. B. S., Ohio (4 L. M.)....		120 00	
Watervliet B. S., N. Y.		7 00	
West Liberty B. S., Ohio (bal. L. M.)....	112 60	20 00	
Welsh B. S., Waterville, Bridgewater, Paris, & Vic., N. Y. (2 L. M.)....	42 55	60 00	
Westchester Co. B. S., N. Y. (L. M.)....	22 50	30 00	
Welsh B. S., Middle Granville, N.Y.	50 00	50 00	
Woodford Co. B. S., Ill.		98 00	
Wahab Co. B. S., Ill.	342 85	70 50	
Wyandot Co. B. S., Ohio.	58 30		
Wood Co. B. S., Ohio.	30 00		
Washington Co. B. S., N. Y.	20 00		
Warsaw B. S., Ill.	6 25		
Wells Co. B. S., Ind.	12 00		
Wayne Co. B. S., Ind.	5 85		
White Co. B. S., Ind.	13 00		
Washington Co. B. S., Ind.	36 00		
Wayne Co. B. S., Ohio.	101 95		
Walworth Co. B. S., Wis.	80 00		
Whitesides Co. B. S., Ill.	107 00		
Will Co. B. S., Ill.	200 00		
Youngstown Welsh B. S., O. (2 L. M.)....	35 10	60 00	
Yates Co. B. S., N. Y.	129 34		
York Co. B. S., Me.	70 00		
	\$23,196 32	8,103 29=31,299 61	

REMITTANCES FOR BIBLES FROM SOCIETIES NOT AUXILIARY.

Bible Committee, West Killingly, Conn.	30 00	
" " Warren, R. I.	11 60	
" " Slatersville, R. I.	25 00	
" " Pawtucket "	69 40	
" " Taunton, Mass.	134 81	
" " Little Compton, R. I.	28 77	
" " Middletown, Mo.	13 75	
" " Wellsville, "	25 50	
		338 83

SALES BY AGENTS.

Rev. H. Brownson, N. Y.	3 45	
Rev. Isaac Willey, N. H.	1 12	
		4 57

Sundries.		8,951 00
		\$55,744 68

COLLECTIONS BY SUNDAY SCHOOL BRANCH BIBLE SOCIETIES.

Presbyterian Sunday School, London, Ohio.	\$5 00	
Methodist " " Clarksville, Ohio.	2 00	
" " " Tarlton, "	6 32	
" " " Sidney, "	5 25	
Presbyterian " " " "	6 08	
1st Methodist " " Urbana, "	10 03	
2d " " " "	5 00	

SUMMARY OF RECEIPTS FROM EACH STATE, &c.

IN MAY, 1865.

Maine.	\$454 22
New Hampshire.	652 12
Vermont.	1,816 56
Massachusetts.	4,728 95
Rhode Island.	468 82
Connecticut.	686 03
New York.	20,772 47
New Jersey.	1,143 49
Pennsylvania.	3,951 00
Delaware.	85 00
West Virginia.	422 45
Tennessee.	165 00
Kentucky.	1,010 95
Ohio.	5,765 55
Indiana.	1,344 51
Illinois.	8,041 78
Michigan.	866 34
Wisconsin.	966 56
Iowa.	1,527 57
Missouri.	507 05
Kansas.	201 55
Minnesota.	166 71
	\$55,744 68

* In the receipts of April, 1865, the following was included among the " sundries," in error:

Daniel Yandes, Indianapolis, Ind., \$199 50.

* The payment of \$150 constitutes a Life Director of the American Bible Society; \$30, a Life Member.

CORRESPONDENCE.

PECUNIARY REMITTANCES, and LETTERS IN RELATION TO THE ACCOUNTS OF AGENTS, AUXILIARY AND OTHER SOCIETIES, AND PERSONS, AND LEGACIES, SHOULD BE ADDRESSED TO MR. HENRY FISHER, ASSISTANT TREASURER, BIBLE HOUSE, ASTOR PLACE, NEW YORK.

LETTERS RELATING TO TRAVELLING AGENCIES, TO DELEGATIONS FOR AUXILIARY ANNIVERSARIES, AND INQUIRIES AS TO THE MODE OF RAISING FUNDS, REQUESTS FOR DONATIONS OF BOOKS, INQUIRIES AS TO THE GENERAL POLICY OF THE SOCIETY, NOTICE OF NEW AUXILIARIES FORMED, REPORTS OF THOSE ALREADY RECOGNIZED, AND COMMUNICATIONS FOR THE RECORD, SHOULD BE DIRECTED TO "SECRETARIES OF THE AMERICAN BIBLE SOCIETY," BIBLE HOUSE, ASTOR PLACE, NEW YORK.

ORDERS FOR BOOKS, AND LETTERS IN RELATION TO THE TRANSMISSION OF REPORTS AND RECORDS, SHOULD BE ADDRESSED TO MR. CALEB T. ROWE, GENERAL AGENT, BIBLE HOUSE, ASTOR PLACE, NEW YORK.

EXCHANGE PAPERS.

PAPERS SENT IN EXCHANGE FOR THE BIBLE RECORD SHOULD BE DIRECTED SIMPLY, "BIBLE SOCIETY RECORD, NEW YORK," OTHERWISE THE POSTAGE IS CHARGED AS ON PAPERS SENT TO PRIVATE PERSONS.

ALL NEWSPAPERS AND PERIODICALS THROUGH THE POST OFFICE SHOULD BE ADDRESSED TO THE "BIBLE SOCIETY RECORD," AND NOT TO THE SOCIETY OR ITS OFFICERS.

FORM OF A BEQUEST TO THE SOCIETY.

I GIVE AND BEQUEATH TO THE AMERICAN BIBLE SOCIETY, FORMED IN NEW YORK, IN THE YEAR EIGHTEEN HUNDRED AND SIXTY, THE SUM OF TO BE APPLIED TO THE CHARITABLE USES AND PURPOSES OF SAID SOCIETY.

The RECORD, IN ITS PRESENT FORM, IS SENT AS HERETOFORE, THREE COPIES TO EACH AUXILIARY, ONE TO EACH BRANCH, AND ONE TO EACH LIFE DIRECTOR AND LIFE MEMBER, GRATUITOUSLY. OTHER COPIES CAN THEN BE PURCHASED BY SAID SOCIETIES, FOR 12½ CENTS PER ANNUM, IN ADVANCE. CHURCHES OR CLUBS, CALLING FOR TWELVE COPIES TO ONE ADDRESS, CAN RECEIVE THEM ON THE SAME TERMS. INDIVIDUAL SUBSCRIBERS CAN RECEIVE THE WORK AT 25 CENTS PER ANNUM, IN ADVANCE.

POSTAGE—TWELVE CENTS A YEAR, PAYABLE QUARTERLY AT THE LOCAL POST OFFICES.